The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

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MISSIONARY RESPONSIBILITY

A careful and prayerful study of the chain of fundamental truths relating to the salvation of man, as they apply to the entire race without exception, as set forth in the Word of God, will reveal the responsibility of the people of God toward missionary work.

1. All men are sinful by nature and by practice, and as a consequence under just condemnation and guilty before God *(Rom. 1:18-20; 3:10-23; 5:12; Gal. 3:10, 11; James 2:10)*.

2. God in His infinite love and mercy sent His own Son to be the Saviour, and apart from faith in Him no one can be saved *(John 3: 16; 14:6; Acts 4:10-12)*.

3. The Gospel, which is the glad tidings that God has sent His Son to redeem fallen mankind must of necessity come to the knowledge of lost souls before they can embrace it and be saved *(I Cor. 1:21; Rom. 10:10-14)*.

4. All saving faith comes by hearing the Word of the Lord *(Rom. 10:17; Eph. 1:12-14)*.

5. It is the duty of the Church to preach the Word of the Lord, the Gospel of salvation to those who have never heard it, because hearing the Gospel is essential to their believing it and being saved *(Mark 16:15; Luke 24:46-48; Acts 1:8; Rom. 10:10-14)*.

God holds His people responsible to proclaim the Gospel to every creature; the Gospel is entrusted to them. To trifle and neglect is criminal. Missions are not a thing to play with, but a Divine duty which demands the utmost attention of God's people. What are you doing towards making Christ known in the ends of the earth?

God's sovereign command to His Church is "Go". This command fell from the lips of our Master and Lord over 2,000 years ago, and it has never been taken back or recalled. It is binding to-day. It is imperative and solemn.

There are millions of people to-day who have never heard of a Saviour, and God is saying to us, "Go ye into all the world, and preach the Gospel to the whole creation". In the face of such a command, coming from such a Master, how can we stay at home? How can we refuse to carry the news of salvation in and through Christ to a lost world while so many are dying daily?

Think of this! If you saw a fire in a building, threatening to destroy it with its occupants and contents, would you not sound an alarm? If you saw a blind man walking toward a fearful precipice and in danger of falling into utter ruin, would you not raise your voice, run to his rescue and lend a helping hand?

But millions of souls are doomed to the destruction of fire; millions of souls in the blindness of sin and religious superstition are nearing the awful precipice of eternal death and ruin. How, then, can you refuse to obey the Word of the Lord who so solemnly commands you to go?

We may not all be able to go in person, but we can all do something to make Christ known throughout the earth. We can all pray for those who have gone forth upon their Divine mission, as well as for the Lord to thrust forth more laborers into His harvest-field. We may all be able to give something so as to make it possible for others to go. Giving may mean sacrifice, but this is what counts a great deal with God. Yes, and until the spirit of sacrifice lays hold upon God's people, this great task will suffer and be held back.

A THOUSAND NEW SUBSCRIBERS NEEDED

Up at the Canadian Keswick Bible Conference this summer I saw a beautiful pansy bed. Rowland V. Bingham, Director of this fine Conference, told me he had hard work making the people pick enough pansies out of the bed to keep the plants in bloom. You know, of course, that the more pansies you pick the more you will have.

Now, apply that same thought to this magazine. If new subscribers can be added in sufficient numbers, the magazine will grow in value and become more helpful to every one of its readers. You enjoy the magazine and the good news it contains, both spiritual and missionary. But if you just keep it to yourself and make no effort to gain new subscribers the magazine will be a good deal like the pansy bed. There will be little stimulation to produce a larger publication or to improve its quality.

YOU MUST PICK THE PANSIES. We need immediately a thousand new subscribers, and they must come through our readers. As you sit reading this issue, you can think of a dozen friends who would enjoy it as well as you do. Stop right now and write down their names. Then follow it up by asking us to send a samply copy to each one, or, better still, tell us how many copies you need, and when they arrive give a copy to each of these friends and suggest that they give you a dollar for an annual subscription.

This issue of the magazine will tell you of increased opportunities for service in Poland, Czechoslovakia, Roumania, Bulgaria and Russia. Read about the Concordance production for the Russian Christian workers, and the opportunity to send Bibles, Concordances and Spiritual literature into Russia through channels open and already tested out. The more subscribers we have for the magazine, the more nearly will we be able to measure up to the responsibilities placed on us and the more rapidly will we enter the open doors and answer the new calls coming in for missionary support, Bible and literature distribution and general enlargement of the missionary program which covers virgin fields in many parts of Europe.

How much better than picking pansies is the work of picking Bibles, Concordances, spiritual literature and missionary support funds as gifts for our needy brothers and sisters in Europe. Delight your heart with this new effort; it will bring you more joy than picking flowers from a pansy bed. And begin right away, for we must have a thousand new subscribers this fall.—NORMAN J. SMITH.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

Send all money for the magazine to Edward A. Steele, 809 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

A Word from John Kovalchuck

Our Brother John Kovalchuck, of whose going forth to Poland to labor among his own people, mention was made in the July number of the magazine and in which number appeared his autobiography also, wrote the editor a brief note on board the steamer. They left New York on the 24th of July on the steamer called "Homeric," and expected to reach England by July 31st. From thence they expected to go to Danzig and on to Poland. Up to the time of writing they had a calm sea and enjoyed their voyage. Mr. Kovalchuck says he would write more when they got to Poland. We hope to have some real interesting news from him for the October number of the magazine. In the meanwhile let us pray for our Brother and his family that the Lord may graciously sustain them and use them very greatly to His glory.

Returned Missionaries

Very unexpectedly the editor received a visitor at his home on Wednesday afternoon, July 28th. When met at the door the visitor exclaimed, "I am Margaret Griffith." Having never met Miss Griffith before we just naturally did not know her upon her arrival. But we were presently engaged in intense and earnest conversation, for we were more than delighted to meet with one who had been engaged in service for the Lord in Poland and the Radost Bible School, as well as in other European countries. Our readers will remember Miss Griffith by the articles that have appeared under her name in the magazine from time to time. Her heart overflows with what she saw, heard and experienced during her time of service for the Lord in the European harvest field, and we do wish that the Christian people of America could hear her remarkable story. Miss Nina Melinchenko, the consecrated young Russian lady returned to America with Miss Griffith and expects to spend some time in this country, possibly taking up a course in Bible study. Miss Griffith is open for engagements to tell the story of God's marvelous workings as she has seen and known them in the mission field in which our chief interest centers. We commend her to Pastors, Churches and Missionary Societies for missionary addresses, and humbly assure a deeper interest in missionary work after she has given her message or messages. Why not arrange for a Bible and Missionary Conference in your church? We shall be glad to arrange for such a Conference with capable and helpful speakers. Miss Griffith may be addressed as follows:—

Miss Margaret Griffith,
Sommerset County,
Meyersdale, Pa.

If you desire to arrange for a Bible and Missionary Conference address the editor as follows:—

W. S. Hottel
309 Twenty-Fourth Street,
Altoona, Pa.

Deputation Work

The editor has received the following communication from Norman J. Smith, Secretary of the American-European Fellowship and Associate editor of the magazine, in which he expresses prayerful hope that many Churches might be opened to him during the winter months to present the needs as well as the splendid opportunities of the work in Central and Eastern Europe. And this fits in with what we have previously stated in connection with Bible and Missionary Conferences. Mr. Smith is well qualified to speak upon the work in question, having visited the field in person and being associated with European missionary work for a number of years. He accompanied the editor at the Bible Conference at Gull Lake, Mich. in the month of July and gave several messages. His steriopticon lecture on Russian conditions is most illuminating and informational. The audience enjoyed it very greatly. Mr. Smith also attended the editor's monthly conference at Detroit, Mich., in the month of August and gave his steriopticon lecture, and it was received with a great deal of enthusiasm. Why not have Mr. Smith visit your church? Possibly some of our readers could arrange Bible and Missionary Conferences in their cities or towns, or at least for a single missionary meeting. We shall greatly appreciate your sympathetic co-operation. Mr. Smith's letter follows:

Word has just been received from the "Light to the East" brethren that they are sending me two copies of the new Russian Bible Concordance. And soon I hope to receive from Russia copies of the new Russian Bible. The possibilities of the great service in Russia's harvest fields which these two books can render has been made vividly clear to me. The Bible is absent from millions of homes in Russia, and thousands of religious workers have never had a Concordance. If it is the Lord's will I hope to show this new Bible and new Concordance to American audiences this winter in an effort to aid in their wholesale distribution in Russia and among Russian brethren in all other lands where the need is greatest. I can conceive of no other way to bring the Russian people so quickly and effectively face to face with God. I confess to daily prayer that the Lord will open American pulpits for this appeal, that we who have so many Bibles in our homes,—many of them bound with a Concordance, too,—may share our blessings with those who have so long been denied the privilege of owning the Word of God in printed form and that this need may be supplied without delay. Please join in prayer that not only pulpits may be opened, but that hearts and purses may be opened also. "My Word shall not return unto Me void", is the promise, but an effort must be made to send the Word forth on its journey of Gospel preaching in all this needy land of Russia. The way is definitely open, and surely God answers prayer. Praise His Name, we have found it so. NORMAN J. SMITH.

"Light in the East"

Information concerning the work of the "Light to the East" brethren has appeared now and then in "The European Harvest Field" during the past, and especially has attention been called to the Russian Bible Concordance which these brethren have prepared at a great cost of time, labor and money and which is so much needed by Christian workers in Russia. Funds for this work have not been abundant thus far. Apparently what has been said about this work and the Concordance has not made a deep impression upon the minds and hearts of our readers. But why should this be so. Beloved, here is a cause that is worthy of our most earnest prayer as well as of our most hearty support. Think of the value and use of a Concordance in the study of the Bible! We ask all our readers to take this matter to God in definite prayer, and trust there shall be a liberal response in large and small gifts for this work within the next few weeks and months. Please tell your praying friends about this urgent need and seek to interest them in helping to meet it. We thank you all for your prayer and help.—*Editor.*

The words in the above title were chosen by a little consecrated group of people in the city of Wernigerode, way up in the Hartz Mountain district of Germany. The primary purpose of the group is to do anything and everything acceptable to the Lord by which

(Please turn to page 13.)

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

WHAT WE LIVE FOR

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" *(Acts 20:24)*.

It is said that there are 1,500,000,000 people inhabiting this earth of ours. Of these only 500,000,000, or one-third, are even classified as Christians. Of that third, we doubt whether, on any given Sunday, there are 100,000,000, which would be one-fifth, who attend church services or Sunday School. Of those who do attend, we would ask how many are devoted Christians, who live for Christ, study the Word of God, live a prayer life, and do all in their power to make Christ known. Would it be one in four? We wish it were, but we entertain grave doubts.

The harvest is still plenteous, while the laborers are few. A mere remnant of God's people to-day are wholly living for Christ, and doing their utmost to make Him known among men. The Church of Christ is slow to meet her great obligation to a lost world and to fulfil her Divine mission. The army of devoted Christians is small, pitifully small, and the millions living all about us who have never heard the Gospel of Christ are left to struggle on in the darkness of sin and to go out into a Christless eternity. What we need to-day is men that are consecrated to Christ as was the Apostle Paul, men who live to make Christ known.

I wonder how many Christian people could have their biographies condensed into this line, "He lived to make Christ known." Must it not be said of many, "They are living to make and treasure up money." Or of others, "They are living to enjoy the world and its pleasures." Or of others, "They are living beautiful lives, but they are living for themselves." Or of others, "They have no thought and no concern for the lost." Of many a preacher it may be said, "He lives to preach splendid sermons, and to gain credit for fine oratory." But what of all these? Such a life is a mere empty show; it is vain. If it can be said of a man, "He lives to make Christ known," then his life is a real life, a life worthwhile, a life that glorifies God. Every Christian ought so to live. What sort of a life are you living? Shall we not now give ourselves wholly to the Lord, and begin anew to live to make Christ known?

SPIRITUAL GIFTS

'Now there are diversities of gifts, but the same Spirit" *(I Cor. 12:4)*.

Ministry is one of the great things connected with the Church of Christ, and with every individual member of the same. Gifts are Divinely bestowed for ministry and not for display or self-advancement. The Divine revelation concerning the bestowment of spiritual gifts is most beautiful and most simple. We have two phases of this great truth in the Epistles, the one in the Ephesian Epistle and the other in the Corinthian Epistle.

In the Ephesian Epistle we are informed that the Spirit-gifted men the Risen Christ, as the Head and Lord of the Church, has bestowed upon the Church are for the purpose of spiritual ministry. It is written:

"And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry" *(Eph. 4:11, 12)*.

The Apostles, Prophets, Evangelists, Pastors and Teachers are themselves the gifts the Lord has bestowed upon the Church for the work of the ministry. These men, as gifts to the Church, the Holy Spirit has endued with gifts according to His own sovereign will. These Spirit-gifted men, especially the evangelists, pastors and teachers are now with the Church—themselves members thereof. They are not something outside of the Church, but a very vital part of it. The Church is to grow unto maturity and perfection and this is to be accomplished by ministry.

But the ministry in the Church is not left entirely to these Spirit-gifted men; they are rather to accomplish by their ministry the preparation for ministry of the various members of the Church. They have been bestowed upon the Church by the Lord "for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ" *(Eph. 4:12, A. S. V.)*. All the saints are to minister, and these Spirit-gifted men in their ministry are to prepare them for ministry.

In I Corinthians 12 we have an additional revelation concerning spiritual gifts and ministry in the Body of Christ. We are here informed that the Holy Spirit endues the members of the Body of Christ with spiritual gifts, for the varied and manifold ministries needful for its mutual edification. There are various services needful in the Body of Christ, and so the Holy Spirit endues the members thereof with various spiritual gifts to fill this varied need. In the matter of ministry and the exercise of spiritual gifts there is no room left for self-choosing, and spiritual ministry is simply the exercise of such gifts as the individual may have received by the enduement of the Spirit.

The particular gift is bestowed for ministry, which ministry is needful to the edification of the Body. Therefore each one should use the gift bestowed with diligence and faithfulness. It is written:

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation" etc. *(Rom. 12:6-8)*.

The thought here expressed is clearly that each and every member of the Body of Christ, according to the gift, or ability bestowed, is to minister lovingly and faithfully, with care and diligence. All have a gift from the Lord, therefore all are to minister according to the gift received. There is no room for idleness and inactivity. The ministry of all is needed for the mutual edification of the whole Body, hence all should minister according to the gift bestowed.

PROOF THAT THE BIBLE IS GOD'S BOOK

When Cyrus Hamlin, of Roberts College, Constantinople, was asked by a Turkish officer to give him just one sure proof that the Bible is God's Book Dr. Hamlin asked if he had seen the ruins of Babylon. "O, yes," he replied. "We once went hunting there and found all manner of wild animals, owls and birds dwelling there. But we could not even bribe the Arab guides to pitch their tents there for the night through fear of the evil spirits that haunted the place after dark." Dr. Hamlin then opened his Bible and read from Isaiah 13, "And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arab pitch his tent there. But wild beasts of the desert shall dwell there, and their houses shall be full of doleful creatures, and owls shall dwell there." That was proof enough. He was convinced by that prophecy that this Book was the Word of God. What other rational conclusion is possible?—*The Methodist, Philadelphia.*

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Avenue Baptist Church, Paterson, N. J.*

STUDY NUMBER 16, CHAPTER 17

The Scarlet Woman

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, **mystery, Babylon the great, the mother of harlots and abominations of the earth.** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" *(Rev. 17:1-7)*.

This great evil thing called Babylon, given in the 17th and 18th chapters of Revelation is given as a city and a woman. That this is the devil's counterfeit of the true work of God is very evident. In 17:1 the angel calls John's attention to the great harlot, and in 21:9 the angel uses the same words "come hither" and says, "I will show thee the Bride, the Lamb's wife", and he showed him the Holy City. In both cases it is a woman and a city.

Harlotry

It is clear from many Scriptures that "harlotry and abominations" in God's sight is the worship of idols *(Deut. 29:17, 18; Lev. 20:5)*. We have grown accustomed to hear about idolatry until we have become callous to it. But when we remember that of the 1600 million people on earth today, about 1400 million are worshipping idols, and that this has been the condition of the earth's inhabitants at least from the time of the building of Babylon by Nimrod in Genesis 10 and 11, we see what a damnable thing this system has been that has swept earth's billions into perdition. Read carefully in this 17th chapter verses 1-6, 18:3, 24, and you will see that this cursed thing is something that has cursed the whole earth and all generations from the beginning.

Rome

Most commentators have wrongly read Rome into this chapter. Rome is the worst system of idolatry in the world today, I have no doubt. But verse 5 of our chapter says that this woman called Mystery Babylon, is the "Mother" of all the harlotry and abominations of the earth. Now the earth was cursed with this dread evil for many centuries before the Roman church was in existence, and so she cannot be the mother of it all. Of the 1400 million idolators in the world today, only about one seventh of them are in the church of Rome. This Babylonish system of evil is the thing that has dominated all the nations and peoples from the first, and Rome does not fill out the dimensions of it.

Blasphemous Titles

This terrible system has dominating power over the scarlet-colored beast, and the beast has blasphemous titles. We may not be sure as to the interpretation of this beast, but we may stop a moment on the interesting theme of "names of blasphemy." It has a terrible sound to us as we read it in verse 3, but while it is rampant in heathen lands, even as among the Greeks and Romans of old, all great men were given divine titles, which is blasphemy, is there not something of it among us? What mere man was ever entitled to the word "Reverend?" That word occurs only once in all the Bible, in Psalm 111:9: "Holy and Reverend is His Name." We have taken a title that belongs exclusively to God and we attach it to the name of every Tom, Dick, and Harry that thinks he wants to be a minister. Then we are not satisfied and we go further and say "Right Reverend" and "Very Right Reverend," but the whole thing from the standpoint of the Bible is "Very Wrong." The whole bad system in heathenism and civilization will head up in the Antichrist who will take all such blasphemous titles to himself, and finally sit in the temple and claim to be God *(II Thess. 2:4)*. What travesty and blasphemy, to call the pope or a cardinal, or a priest, "Holy Father." In all the Bible those words are found only in the 17th of John, 11th verse, in that glorious High Priestly prayer of Christ just before He entered Gethsemane. They seem to us sometimes as the most solemn words of all as He addressed the word "Holy" to the Father in Heaven, and the title has been blasphemously given to poor sinful creatures.

The Scarlet Beast

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundations of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast" *(Rev. 17:8-13)*.

The only difference between this beast and the first beast in chapter 13, is that it is scarlet-colored. It may be the same beast. It has seven heads and ten horns. There is a slight difference in the Revised text in verse 10, which makes verses 9 and 10 read as follows:—"The seven heads are seven mountains on which the woman sitteth, and they are seven kings". A mountain in the Bible is a kingdom *(Dan. 2:35, 44)*. Rome has been improperly read into this because Rome is said to be built on seven hills. Rome encloses nine hills at the present time, and they are not mountains in any sense. The words for "mountain" and "hill" in the Bible are quite different. This beast represents something that sums up all the power of the great world-kingdoms since the beginning of time. There have been just six world-kingdoms, and the kingdom of the Antichrist will be the seventh. It will continue a short time when the Antichrist shall receive the death-wound and go into the bottomless pit from which he will ascend and become the eighth, but he will have been of the seven. Now read carefully verses 8-11.

The ten horns, we are told in verse 12, are ten kings who finally give their power to the beast. They are the ten kings of the revived Roman empire, corresponding to the ten toes of Daniel's image, and they reign only a short time holding their power under the Antichrist.

The Harlot Destroyed

The Mystery Woman of this chapter, which is the blasphemous system of idolatry that has cursed all nations from the beginning, and which heads up in the image of the Antichrist, will be destroyed by the ten kings, according to verse 16. It is evident, then, that at the end there will be a revulsion against every form of religion, and ever vestige of every form of worship swept from the earth by these kings. That is what we have in Russia at the present time. An attempt to destroy all that is called religion is the present aim of Russia. God makes them do it, for He puts it in their minds to fulfil His will, and they turn on the Harlot and destroy her and eat her flesh and burn her with fire.

The Lamb

"And these shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and

they that are with him are called, and chosen, and faithful. And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire" *(Rev. 17:14-16).*

It is like a breath of spring after a hard winter to read verse 14 in this chapter. This harlot woman, the Scarlet Beast, and the ten kings, in whom are summed up all the wealth and glory and power of the world at the end, these shall hate the Lamb, and shall make war with Him. Such is the culmination of the world's history in its progress away from God. But the Lamb is Lord of lords and He is King of kings, and they are all as nothing before Him.

Let me say again what I have said so often in these studies, that the reader must see in the Book of Revelation the exaltation of Christ as the Lamb of God. Beginning in chapter 5 where a search is made for one who is worthy to open the Book, and the only one found is the Lion of Judah, who presents Himself as the "Lamb as it had been slain". From now on the Throne of God is called "the Throne of God and of the Lamb". See Revelation 21: 22-27.

God's Words

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigned over the kings of the earth" *(Rev. 17:17, 18).*

Another beautiful verse in this chapter is the 17th. The "words of God must be fulfilled". And this, together with verse 14, are the important verses of the chapter. What in the world today is of importance beside this? Notice that it says, "words of God", and not "Word of God". I believe that every separate word in the Bible as originally given to us by God is inspired. In Galatians 3:16 Paul calls attention to the fact that a certain word in the Old Testament is in the singular and not in the plural, and he bases his argument on that apparently small matter. Yes, the words of God must be fulfilled, every single word that God has uttered.

The two places in the Old Testament where Babylon is fully treated are Isaiah 13 and 14, and Jeremiah 50 and 51. Now in both of these places there is a remarkable utterance about God doing just what He has said. Please turn to Isaiah 14:24 and Jeremiah 51:29.

And now I want to say to the reader, Can you testify to the Word of the Lord in your own personal experience? Can you testify as Joshua did in his Book, Joshua 23:14? Can you say that you are saved by faith in Christ for no other reason than that God has promised to save you that way? *(Rom. 4:25—5:1).*

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A **Thrilling** Story of the Conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of the Life and Liberty Truth Campaign and European Fellowship, London.*

(Continued from the August Number.)

In the midst of daily trials and perplexing problems I made the great discovery: Life indeed was "worth living". Furthermore, Eternal Life was a gift from God, to enable me to help my fellow-creatures to rise to higher things. I began to see that the Christian life **"lived out"** among men of the world was the greatest thing on earth that signified, "In the world, but not of it". That was the key to unlock the doors in the darkest dungeons of religious perplexity. Despised and rejected by Society so called, the man of rectified Christian character, is placed by the Holy Spirit in an unique position. He serves a Royal Master,—even the King of kings.

These precious thoughts constantly gripped my heart and mind as I found myself isolated from certain worldly-minded individuals. I was, therefore, somewhat surprised when my father came to me one day and said that he and mother had received an invitation to spend a pleasant evening at the house of a certain Novelist, and that I was included in the invitation. At first I felt inclined to politely refuse, knowing that this Novelist was interested in a commercial enterprise, and transacted business frequently with my father. I imagined he might have some business aim in view.

But after prayerful consideration I decided to accept. We arrived at the Author's beautiful Villa, and were graciously received by his wife, (who, by the way, is a connection by marriage). Every kindness was shown to us. My opinions, however, were looked upon as very pronounced and too emphatic. Christian testimony and witness were not welcomed, but I considered it my privilege and duty to tell forth the good news that filled my heart to overflowing.

One of the guests was Dr. J. W. Brookes of London, Professor of Music, and an expert in Voice production. He had recently come to reside in the neighborhood. Having heard that I was interested in singing, he asked me to come into a room alone with him as he wished to test my voice. At first I declined, saying that I had practically ruined my voice. He inquired in what way I had done so. "By mimicry and imitations of all kinds of sounds, both human and animal, also by impersonations that sometimes tested the voice to a painful degree." He smiled, and encouraged me to carry out his wishes. I was surprised that he should take such an interest in me. His methods of producing certain tones by a special process of breathing made me wonder at his extraordinary ability.

He astonished me by saying that there were tones in my vocal range that had not been harmed by all my theatrical performances. These tones he was anxious to develop; he assured me that if I carried out his methods diligently that in a few months he would have me singing in public from the Oratorios.

When my father heard this he was delighted. He encouraged me, and I entered into the studies with my whole heart. The months rolled by, and my parents were present at a Sacred Concert, given by the pupils of Dr. Brookes, and heartily complimented him for all he had done for me in so short a time.

"Sims Reeves, the once famous Tenor Singer, now gives vocal tuition in London"

These lines in one of our Daily Papers caught my eye, and set me thinking. For many reasons I had a longing desire to come into close touch with this celebrated Artist, who, in his palmy days, had thrilled multitudes with his charming voice. He had made fortunes, and lost them, until he had to face the horrors of the Bankruptcy Courts. "How are the mighty fallen!" I said, as I reflected upon his brilliant career, that had now vanished like a dream!

In my younger days I had often listened to my father describing an audience wild with enthusiasm, cheering Sims Reeves until they were hoarse. Surely the musical world went mad during his triumphal years, when he rode upon the tidal wave of popularity.

I communicated with him, and he invited me to his Studio. His charges for personal advice,—including voice testing, were not cheap, but I thought it would be worth while. I, therefore, fixed a date when I should be in London on a business trip.

By this time my singing Professor had taught me a number of Sims Reeves' favorite songs, and I walked boldly into his Studio with some of these tucked away in my music case. I did not tell him that I was already studying under Dr. Brookes.

Sims Reeves asked me what I could sing, and I replied with a confident air,—"Any of your own Solos, Sir. Perhaps you'd like to hear 'My Pretty Jane'?" He looked up at me, as he sat at his grand piano. I think he must have thought I was the most daring young man who ever entered his Studio!

Poor fellow! he must have been hard pressed for pupils, or he would have "rapped my knuckles", which I certainly deserved! "My Pretty Jane" had been Sims Reeves' "great hit" for many years! A tremendous favorite with multitudes. And I sang it to him as if he had never heard it! He played the accompaniment perfectly; then asked:—"What else do you sing?"

"Cohen's 'Come unto Me'," I replied; and immediately he struck

those lovely chords, and I was soon rendering that famous Sacred Song, which had filled his pockets with handfuls of golden sovereigns.

He asked me some questions, and gave me one or two tests in regard to the range of voice, etc. But he seemed to lack the executive ability that was so marked in Professor Brookes.

I came to the conclusion that Sims Reeves had reached the highest pinnacle of fame in his day as a Soloist, but the gift of teaching others was not his forte. On my return home I decided to pursue my studies with Dr. Brookes.

I tried to forget some of the flattering remarks of Sims Reeves, as I felt sure he was in desperate straits, and sadly needed financial aid. Sometimes when I thought of him tears would fill my eyes. How few of his old friends stood by him in his hour of need! How few even spoke a kind word for him when he drew near to the journey's end!

"Have you heard the news?" said a man to his friend as they stopped to read a placard on the hoardings of our City. Mrs. Ormiston Chant of London, is coming to the Temperance Hall to Lecture on 'America as seen through an English Woman's Eyes'. She will also preach in the Union Church."

They read the announcement hastily, and then were soon lost in the busy crowd, exchanging opinions regarding the labors of this celebrated lady.

The Committee for organizing Mrs. Chant's visit had put matters very largely into my hands. I succeeded in influencing the Mayor of the City, and other prominent citizens to support the project.

My parents entertained Mrs. Ormiston Chant in our old home. They did all in their power to make her visit a happy one. My mother in particular, took great pains in caring for her wants, even to the minutest details. My father greatly admired Mrs. Chant's Temperance work. He strongly advocated fighting the drink traffic as one of the deadly enemies in our land.

A series of meetings were held, and the Campaign was considered very successful. Before the closing meeting took place I was drawn into conversation with some of the workers on the Committee. They observed that my interest in the Campaign was not so enthusiastic as they had anticipated. "At this juncture of the proceedings," I said, "I prefer to say nothing, but will reserve my opinions for some future occasion." Mrs. Chant expressed herself freely to me day by day. We discussed problems of all kinds. Evidently she was disappointed not to find me an ardent Unitarian. She was delighted with the progress Dr. Brookes had made with my voice, but my Theological convictions caused her much distress of mind. "Why did I associate with those narrow-minded young men? What message had they got for a progressive Age?"

"Did I not realize that the doctrines of Spurgeon, Moody and Sankey, and all such vulgar preachers, were unpopular with advanced thinkers?" These, and other questions, were flung in my face, but I "stuck to my guns" and used my "Sword" without any fear or trembling. We simply agreed to disagree.

Our friendship slackened off from this time onward. I refused to hear any criticism against the young men whom I knew to be "Living epistles, known and read of all men". They had brought sunshine into my life, and I had been rescued from the dungeon of "Doubting Castle."

Decision to Hold an Evangelistic Campaign

Not long after this, our "Young Men's Mission Band" decided to hold an Evangelistic Campaign for **men** in the Young Men's Christian Association Lecture Hall. The Missioner was a young Undergraduate from Cambridge University. I well remember his arrival. He looked as if he needed a good square meal. Thin, haggard, and dressed as if he might be taking his vacation in a holiday camp!

However, he soon made his presence felt in our midst, and we all saw that he had come for real business, even his "Father's Business" of capturing men from the grip of Satan, and bringing them clean out of darkness into the light and sunshine of God's Love.

Our secretary asked me if I would sing a solo at the meetings. "No," I replied, "I would rather be excused, but I can procure an acquaintance of mine, who is an expert in rendering Sacred Solos."

He thanked me, and I immediately secured my man. The opening night arrived. My friend had all his music ready. Then came an anxious moment. The Missioner asked very kindly, but firmly, what he intended to sing.

"Oh, anything you like, sir," was my friend's quick reply.

"Anything, won't do," said the Missioner; "I must have a message that the Holy Spirit can use and bless."

This kind of language perplexed the singer, and he spread out on a table some of his favorite Solos.

"I do not see anything here that is suitable," said the Missioner. "We do not need selections from grand Oratorios to-night. The pure simple story of the Gospel is what I want to help men who need deliverance from sin."

The Missioner quickly perceived that the soloist was in a dilemma. Under the circumstances he selected one, and said politely:— "This will do for to-night, my friend, let us pray for God's blessing upon your singing."

We got down on our knees, much to the discomfort of the singer, who, after rendering his solo in a pronounced professional style, made his escape by a side door, deeply grieved and offended at what he termed "the ignorance of the Missioner!"

Poor disappointed singer, he little dreamed that the preacher was one who was destined to become a foremost leader in Evangelical Circles of religious life and work. It was **Stuart Holden,** now so well known in connection with the British Keswick Convention, and Vicar in one of the most important parishes in the West End of London.

The services created a deep impression in the lives of many men, both young and old. Mr. Stuart Holden's Lecture on "Purity" was a powerful, heart-searching message. It brought strong men to their knees in confession of sin. My own heart was deeply moved. The Holy Spirit wrought a new thing in my life. I became troubled about my music and singing. Was I using my voice for the glory of God, or for the applause of man? In my distress of mind I went to talk the matter over with my music Professor. He was very impatient with me. "Your ideas are simply ridiculous," he said. "I do not want any of my pupils to sing anything of the Moody and Sankey type." "Furthermore," he added, with an angry frown on his face," if you decide to follow that line of things I shall not retain you as my pupil; it will injure my reputation."

I argued that I was quite willing to pay him his full fees, but this did not influence him in the least degree. We, therefore, said "Good-by," and parted.

Led to See the Hollowness of the Applause of Men

I began to wonder what the Psalmist meant when he testified— "I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being" .

Here was the true secret of joyful song. To sing unto the Lord with gladness, when the world had nothing to offer but cold criticism and bitter sarcasm. This was exactly what my heart was craving for, and I cried to God to help me. I had discovered that music professors could develop a voice that was apparently dead and dormant. But I also realized that no amount of professional vocal tuition could put a song of joy into the heart when crushing burdens of sorrow weighed heavily upon the soul.

"The Holy Spirit shall be my Teacher," I said. "He can show me and teach me how to rejoice in tribulation, and sing the song of triumph at all times."

I now began to see the hollowness of the applause of men; and the **privilege** of consecrating **all** one's powers for the service of the Master. Not only my voice, but **every** faculty, **every** gift, **every** talent. **All** to be put on the Altar of Service. Methods of business, plans for commercial progress, **all under the Divine control.** EVERYTHING at HIS disposal. New light broke forth continually from the Sacred Pages of Divine Writ.

"Ye are not your own, for ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's".

It then dawned upon me that God wanted **the whole life fully and entirely surrendered to use as HE desired.**

Platform and Pulpit gifts are no better than gifts of salesmanship and "making a bargain" in commercial life. Man has drawn a line of demarkation. He has invented schemes for money-making, and what he terms "Big business." God's answer to man is: "For My thoughts are not your thoughts, neither are your ways My ways, saith the **Lord**".

The Holy Spirit made that old hymn—

"When I survey the wondrous Cross"—

a great blessing to me. Especially in commercial difficulties did the Cross have a new meaning. The last verse became the doorway to a fuller consecration:—

"Were the whole realm of nature mine,
That were an offering far too small;
Love, so amazing, so Divine,
Shall have my soul, my life, my **all**."

Invited to Take Part in an Open-Air Meeting

Following this the Lord tested me severely. He always does when we have resolved to "Follow Him All the Way." I was invited to take part in an Open-Air Meeting and sing a solo. A musical friend said to me:—

"Surely you will not soil your reputation and risk injuring your voice, to please a crowd in the Market Place?"

I told him he did not understand the value of God's work.

He laughed and replied: "Do not lose the sense of honor you owe to your music teacher; remember there is such a thing as musical etiquette, and don't be a fool in religious work."

All this kind of talk drove me to pray for wisdom from God. Whatever people might think or say, my desire was: "Lord, Thy Will be done."

It was an inspiring sight to stand before that Open-Air Gathering in the ancient Market Place. They looked up expectantly, and I sang:—

"The mistakes of my life have been many,
The sins of my heart have been more,
And I scarce can see for weeping,
But I'll knock at the open door.

Chorus:
"I know I am weak and sinful,
It comes to me more and more;
But when the dear Saviour shall bid me come in,
I'll enter the open door."

"My mistakes His free grace will cover,
My sins He will wash away;
And the feet that shrink and falter
Shall walk through the gates of day."

I well remember shutting myself up in a small private office at our factory. Matthew 6:6, came very forcibly to my mind. On that particular day I had to transact a most difficult and intricate piece of business. To make matters worse, I had to associate with several blaspheming, lying, un-principled men.

Before I came out of that office I had the assurance of victory. "In all thy ways acknowledge **Him**, and He shall direct thy paths".

This Scripture was fulfilled to the letter. The business was transacted successfully and profitably. Thank God, the grand old Gospel solves commercial problems, and no superior process of "Higher theological Modernism is needed. To God be the glory!

Frequently Found at "Wit's End Corner."

Some highly educated men in commercial life become so accustomed to lying, that they are startled somewhat when exposed. Very quickly they hide behind a slogan of some kind, such as, "O business is business."

The messages I had listened to at the Keswick Convention, often came back to my mind, and threw light into dark places. "The fire shall try every man's work of what sort it is." "Yes," I said, "That's true, not only for the future, but for to-day." I remember how the foreign missionary had a large place in the Keswick program.

"Why do they not give a little more room and attention to the **Home** Missionary? Not necessarily the preacher, but the "Living Epistle" *(II Cor. 3:2)*, the man who has to live in a world that has for its unseen motto: "Every man for himself." I thought of the pulpits that such missionaries are compelled to occupy day by day. Not pulpits of marble, oak, or pine wood. No, no, but office desks, counters, private rooms, warehouses, factories, shops, stores, and a thousand other places, where texts are not expounded with the lips, or worked out on paper. The sermon comes through the finger tips. It is prompted by what is in the heart. **"Life"** is what God is looking for in the midst of a "grab-all" world of Commercial plundering. The **life** counts. The **life** wins.

Our faith must be "tried and proved in the **fire**," but we can take courage for in the midst of the fire there is always **"One** like unto the Son of God" *(Dan. 3:25)*.

In the language of the Apostle Paul, we, also, shall be able to say: "The Lord stood with me, and strengthened me".

Father's Factory on Fire

One evening while in my writing-room at home, busily engaged in preparing for a business trip to London, a noise outside the house attracted my attention. This was followed by a vigorous ringing of our old style door-bell. I ran down stairs to see who was trying to pull the bell wire out of joint. On opening the door a young man, gasping for breath, said: "See! that's your father's factory on fire!!"

I looked, and yonder across the city, sure enough flames were lighting up the sky. Our house stood on a hilly part of the suburbs.

"You have made a mistake," I said, "that fire appears to be at least a mile away from our factory."

"My orders are to see your father immediately," he answered, very excitedly. "Where is he? I must find him."

I told him that he was taking part in the young people's Temperance Meeting at the Church.

The next moment my father appeared on the door step. He had been fetched out of the meeting by a friend.

Speaking to me in a very anxious tone, he said: "Get a vehicle of some kind, and drive me there as quickly as possible."

No sooner had I realized the seriousness of the situation than I dashed off at full speed to find a cab-man. In those days we had no Motor Taxi Cabs. Eventually I got my father into an old-fashioned vehicle,—the first thing I could lay my hands on. Off we went in the direction of the fire. The old horse got plenty of whip on the journey. I felt sorry for the poor old nag! We seemed to be **hours** going round narrow streets to find "short cuts." The people were running from all directions, as if they had never seen a fire in their lives! The crowd was so dense that it was impossible to drive very near; in fact, the cab-man put us down in a narrow street, packed with people, where we could not see the fire, but only a red glow in the sky. It looked like a great political concourse of people, waiting for election results. Packed like sardines in a tin.

My father said: "What shall we do?"

I replied: "Some one must get through the crowd, and direct the firemen to save the books."

"I wish you could," he replied, "but that is impossible, look at this dense crowd."

I lifted my heart to God in prayer: "Art Thou not the God that answerest by fire? Then let the fire of Thy Love take me safely through the people." I then began to work my way through the mass of men and women.

I think the Lord must have given me the voice of Elijah; I commanded the people, like a General ordering his army! and sure enough I was giving directions to the Chief of the Fire Brigade in about ten or twelve minutes!

The books were saved, not an important document was missing when matters were investigated.

It was a terrible blow to my father, and his losses were very considerable. The kindness shown by friends touched his heart deeply. He was one of the most highly respected men in the whole city.

A merchant once said to me: "I have traded with your father for over twenty years, and have never known him to stoop to one mean action. It is a pleasure to do business with him." Others have given me a similar testimony, for which I thank God.

The fire occurred at a busy season, when we had very large stocks of valuable leather. It was a great surprise to all concerned, as every precaution was taken against fire by the installation of patent extinguishers, etc., and the watchman lived on the premises adjoining the factory.

Among the many who showed acts of kindness were the Insurance Company Representatives, who went to considerable self-denial to provide Emergency Offices. The financial loss was a great test of faith, but Daniel's God did not permit His servants to suffer morally or otherwise, even to "the singeing of the hair" *(Dan. 3:27)*.

"We went through fire and through water; but Thou broughtest us into a wealthy place" *(Ps. 66:12)*.

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(To be continued.)

IN WHAT RESPECT DO CHRISTIANS EXCEL SINNERS?

By Chas. F. Reitzel, *Pastor, Author and Bible Teacher, Altoona, Pa.*

"What do ye more than others? Do not even the publicans so"? *(Matt. 5:48)*.

The Bible contains quite a few questions, but scarcely any that are more pungent or more deeply heart-searching than the two mentioned in this verse taken from Christ's Sermon on the Mount. Beloved in Christ, think a moment, "What do ye more than others"? In other words, Is there anything praiseworthy in your life on which you can lay your finger that can not be found in the lives of publicans and sinners? Now don't attempt to dodge the issue. Face it squarely and face it manly. In short, in what respect do you excel those who have never made a profession of faith in Christ?

An Experiment That Would Likely Work

It seems to us that if we were to propound these two questions to our reader, and then wait in silence for ten or fifteen minutes, thus allowing ample time for the truth they contain to thoroughly soak into the mind and heart, and then propound them again, and repeat this for a number of times, that the burden of our purpose in penning this message would be fully accomplished. This, of course, would be out of the question to do in the form of writing. Such a thing could only be accomplished verbally. So, instead, we will ask our reader to take up his Bible and read these two questions, then lay the Bible down again and with closed eyes prayerfully meditate upon them for awhile, and repeat this experiment for a number of times, and then note the results.

Going to Church Doesn't Excel Sinners

We fancy we can hear some Christian say, "But I do more than others." You do, do you? Well, what is this wonderful (?) thing that you do over and above that which others do? You answer, "I go to church." Well, well, is that all? The writer has been in the Gospel ministry for about thirty-five years, and he has never served a single pastorate but what he had a number of unsaved people attend his services, and some of them were more regular in their attendance than many of the saints. So beloved believer, if you want to excel your unsaved friends, you must come around with something more wonderful to your credit than that of church going. Others who are not believers can lay claim to the same accomplishment. "Do not even the publicans so?"

Supporting the Gospel Fails to Surpass the Unsaved

Another speaks up and says, "But I support the church." And so do publicans and sinners. And some sinners give more liberally to the cause of Christ than do a large percentage of the saints, and, by the way, they do it less complainingly too. So we must seek some other avenue or activity if we would excel those "others" of whom our Lord speaks.

Joining Church within the Range of a Publican's Possibilities

Still another says, "Yes, but I have my name on the church roll—I am a member of the church." That may be all true enough and we would not attempt to question the veracity of the statement, but any number of publicans and sinners can say the same thing. Sinners belong to church and the name of such is legion. We have never served a pastorate but what there was a painful inward consciousness that some of the names on the church roll were representative of persons who had never been born again.

The Elder Who Baffled the Writer

We recall of one of our pastorates in particular, where one of the elders, although an upright man, seemed to give no evidence of being regenerated. We exhausted all the resources of our diplomacy in attempting to find out his real spiritual state, but sought to do it in a way that he would not suspect what we were after, but all to no avail. Maybe we made a mistake in not going to the man personally and putting the matter up to him quietly and yet squarely. We used to say in prayer meeting, "Now we will turn the meeting into an experience meeting, and we want every Christian present to get up and tell when, where, and under what circumstances they were saved." We succeeded in getting every person to their feet except this one particular elder. And we were compelled to leave that field of labor ignorant of any definite assurance of his salvation.

Light from the Context

Now note the richness of the context in its illumination of these two questions. The context shows that the One who propounded the questions evidently had the "number" of the persons He was addressing, for He certainly got down to the place where most people are accustomed to living. He told of the "eye for an eye" and the "tooth for a tooth" in the doings of men. And here is a realm in which some of us are experts—real professionals. But, beloved, any old rake or reprobate of humanity can distinguish himself in the matter of this "eye" and "tooth" business and can do it without any special attempt. But what the Lord wished to show was, that if there was any excelling to be done, that it must be in those things that were possible only by the help of Divine grace. This, really, is the burden of the context.

Giving Others a Piece of Our Mind

You say, "Well, I gave that fellow a piece of my mind." You did, did you? Well, beloved, that would not be so bad, if yours was a sanctified mind, or if you had the mind of Christ. But the piece of mind that you gave away had in it all the corruption and rottenness of Isaiah 1:6 or that of Romans 3:10 to 18. "Others"—the blackest and vilest of the publicans—could do all and even more than that which you say you have done in the giving away of a "piece of your mind." If we resist evil or do not turn the other cheek to the one who smites us on the right cheek, we do no more than "others;" we are no different than publicans and sinners.

And if we love only our neighbors, but hate our enemies, we are no better. if we want to do more than "others;" if we desire to excel publicans, then we must love our enemies, bless them that curse us, do good to them that hate us and pray for them that despitefully use us and persecute us.

Doing More Than Others as to Kind, Rather than That of Degree

It is evident that the thing that Christ had in mind was not so much that of doing "more than others" as to amount or degree, but rather more as to kind. To illustrate what we mean by this distinction, the difference between a small man and that of a big man is largely that of degree, but the difference between a man and a horse is a difference of kind. Now this distinction of kind is clearly seen in the nature of the matter of the context, some of which we have already referred to. In other words, on the one hand, it tells of the natural realm, the sphere in which the "publicans" and the "others" live and move and labor, and in contradistinction with this, or, on the other hand, there is set forth the realm of the supernatural in which the believer is expected to have his activities. And in the former—the natural realm—it is possible for either the believer or unbeliever to excel, but in the latter realm—the realm of the supernatural—only the man with the new nature can win.

The Lady Doctor Who Undertook too Much

A lady doctor of California of rather skeptical bent of mind, fairly hooted at the thought of Christian service in the light in which the Word speaks of it. To her the idea of needing Divine help in carrying out the precepts of Christ was a mere joke. She

claimed that in her own natural strength she was able to do all that Christ taught His disciples to do. So one day a Christian asked her to practice for a specified length of time the loving of God with all her heart and soul and body and mind and her neighbor as herself. She agreed and made the attempt. Of course, as might be expected, her attempt was a failure. But she was honest enough to admit her failure. In speaking of the matter afterwards she owned, first, that there was no love in her heart for real spiritual things; and, second, that in reading the New Testament she discovered that there was only one person who could and did so love, and that that person was Jesus; and, third, that He (Christ) could communicate to others that love which she found to be lacking in her own life. The Christian life is a supernatural thing, and it can only be lived successfully by the aid of a supernatural power. And the believer who lives only in the realm of the flesh will discover sooner or later that he does no more than "others," that publicans do even as much as he.

So let us ask again, "What do ye more than others"? That is to say, What is there in your life and doings that can not be found in the life of those who live entirely in the realm of the natural man? What proof can you produce that yours is a life in the supernatural? To make clear what we mean, do you do anything that is above and beyond the ability of the natural man to put across? Do five barley loaves and two fishes in your hands reach farther than five barley loaves and two fishes in the hands of the publican? And assuming that you give a tenth to the Lord and you ought to, do your nine-tenths have greater purchasing power than the ten-tenths when in the hands of sinners?

The Acid Test

In the last analysis, as before intimated, the test resolves itself into a distinction between the natural and the supernatural. This is the acid test. It was so with Elijah and the prophets of Baal on Mount Carmel. It was not so much in the beauty of the altars, nor yet in the number of stones required in the building of those altars, in which Elijah excelled. It was not in the length of the prayers, nor in the loudness of the crying in which Elijah surpassed the people of Baal. Far from it, for Elijah had only twelve stones in his altar and the people of Baal cried and prophesied from morning until the time of the evening sacrifice. But it was solely and exclusively in the fact of a supernatural demonstration—the God that would answer by fire.

The Results of Genuine Supernatural Fire

And when the supernatural fire came something happened. It "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" *(I Kings 18:38)*.

Beloved, has anything in your life of which you have any knowledge been supernaturally burned up? How about the "wood?" You have been building works of "wood" on Christ the True Foundation. Have any of them been burned? They better burn now, rather than to have them carried on into the judgment seat of Christ to be burned by that fire that is to "try every man's work of what sort it is." And how about the "stones?" We mean those ugly objects in the heart that keep the Truth from taking root and bringing forth fruit to perfection. To be more explicit, we have in mind those things in the life that you condone and cherish and that cause the sun to parch and blister the crop instead of developing it. And the "dust" was also consumed. How about the dust of worldliness in your life? Has any of it been consumed? What of the cards, and the movies, and the dance? Have they disappeared? And the fire licked up the "water that was in the trench". But what was this water and what does it signify? Well, the water was placed there as a proof against the presence of fire. Ah, beloved, Modernism has been placing the waters of argument of human reason against God's altar of sacrifice. Has the supernatural fire of God's Spirit licked up this nonsense? Has it destroyed the hold that the guesses of science has had upon your mind? Have you been brought out of the doubt of mysticism into the sunlight of a clear apprehension of God's eternal truths? We trust so. Once more in closing, "What do ye more than others? Do not even the publicans so"?

"THREE AND ONE-HALF YEARS"

Christ's earthly ministry covered not quite three and one-half years—from early A.D. 27 to the late spring of A.D. 30. His baptism, according to the best authorities, probably occurred late in December A.D. 26, or during January, A.D. 27. The early part of 1927 will therefore mark the 1900th anniversary of that event, and the three and one-half years immediately following will a little more than cover the 1900th anniversary years of His public ministry.

Watch Night this year (1926) falls on Friday; which makes it possible to hold a **ten days' prayer meeting** which shall include both Watch Night and the annual Week of Prayer—beginning (as has already been widely suggested) with the Watch Night meeting, Friday night, December 31st, and continuing through to Sunday, January 9th. Many hundreds of the Lord's people in various places have already signified their willingness to endeavor to arrange for the prayerful observance of this period.

Would it not be pleasing to the Lord if His people everywhere would be found at the opening of 1927 in one great world-wide, ten days' season of penitential fasting and prayer in worthy commemoration of His baptism and the opening of His public ministry? Who can tell but that in His gracious, sovereign power He would be moved to pour out His Spirit in world-wide blessing? "He will be very gracious unto thee at the voice of thy cry: when He shall hear it, He will answer thee" *(Is. 30:19)*. Is He not waiting to be enquired of? Nay, is He not more willing to give than the Church is to ask?

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land" *(II Chron. 7:14)*.

"Repent ye therefore, **and turn again**, O Church of God", that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus" *(Acts 3:19, 20, R. V.)*.

Pray for the Church's Revival!

THE BIBLE

The Bible is shallow enough that the most timid swimmer may enjoy its waters without fear.

It is deep enough for the most expert swimmer to enjoy without touching bottom.

Its critics have been legion, but it is still here; they are gone.

It is the root of all good civil law and good practice.

It has comforted millions, as no other book can comfort; and still continues to do so.

When nations ignored its teachings, they fell.

When nations embrace its teachings, they survive.

It tells what was, what is, and what will be—an epitome of life from the cradle to the grave, and then beyond.—*The Bible Champion.*

"There was an evil hour when I slipped the anchor of my faith. I went to the very bottom of the sea of infidelity but here the devil foiled himself, for the very extravagance of the doubt proved its absurdity. I started from that death dream, which God knows, might have damned my soul, and ruined this, my body, if I had not awakened. From that moment I doubted not. Therefore, I speak that I do know."—*C. H. Spurgeon.*

Missionary Department

GENTILE SECTION

TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS

Bulgaria consists of 5,000 villages and 91 towns. Both the villages and towns are foundation parts of Bulgaria. Both must grow and embellish. But at this moment the need of the villages is much greater.

Here there are the greatest sicknesses, the greatest death-rate, the greatest ignorance, the greatest superstition, and the greatest terrible drunkenness.

Here the children are most neglected, worst educated and the death-rate amongst them is the greatest.

Here the woman is most tormented; she is doing the greatest part of the work in the home as well as in the field. She goes with him to the cornfield as well as to the harvest field. They both bend side by side, whether hoeing the corn or reaping the wheat. Mothers with three or four children have the hardest work to do. They have to get up early in the morning, milk the cow or the goats, cook the morning meal and bake enough bread or other foods to last through the day. Not only this, but they have to take the children to the field also. And they have to go a distance of from two to three miles before the come to the field. There the mother leaves the children beneath some tree. After a whole day of toil and hardship she, the poor mother, has to take those children back home in the same manner. Many of the poor people do not even have a donkey, but have to carry everything on their own backs. In the village the woman lives with most scanty means.

The life in the villages is most narrow, deserted and bitter. The houses are most unhygienic, the yards are dirty, and the people are close to the cattle. Here there is most insignificant scope, little music, and no books, lectures, or evening entertainments.

This is the Bulgarian village to-day.

And there are 5,000 such villages, and 4,000,000 Bulgarians are living there.

This is Bulgaria! 65% of the village women are unlettered! Ask the village teacher at what conditions the village children are taught? Ask him how many girls there are of the fourth division? Ask him how much is the annual budget of a village family!

In many villages there is no church, no priest, no Bible, and they have not heard any thing about the saving power of Christ's Blood, they are living without God and dying without a hope!

And after all we have only three Bible Women and four Colportuers ($15 monthly supports a Bible Woman; $25 supports a Colportuer for 1 month).

Far be it from us to attempt to harrow the feelings of those who read this appeal; we would rather simply state that our work, which they know, and which they have helped—needs fresh support, and having said this, leave it to them to give what they may be led to devote to this field of active and sustained service.

Through stress and strain our Mission has ever been true to its faith and to its pledges. It has sought the spiritual uplifting of the people, the evangelizing of the masses. At the same time it has done a truly marvelous work in succouring the sick and suffering, helping the needy, clothing the naked, feeding the hungry, and this has been rendered possible by the gifts of those who have read our appeals.

Again we have to call upon those dear friends for their help. We cannot think that they would allow our Evangelistic work to be curtailed or the poor refugees to go unfed and helpless in their suffering.

There is urgent demand for an aggressive Evangelistic campaign in the Villages, where the people have not heard the Gospel. We are anxious to distribute thousands of Gospels and religious tracts all over the land. There are women and men willing to go and work amongst the villagers, but they are kept at their homes because of the lack of funds.

God is graciously blessing our efforts to the conversion of the unsaved. A great and effectual door is opened.

Will lovers of God's Truth help us to send the Light of Life to these benighted people?

This is our opportunity. This is our challenge. Thousands may be won. Let excuse go to the wind. Let God have his way in and through us. Our prayer is:

—Show us Thy loving-kindness O Jehovah, and grant us Thy salvation.

Yours in the Master's love and service,
Very sincerely,
PAUL L. MISHKOFF.

A WORD FROM BULGARIA

Philoppople, June 24.

DEAR BRETHREN:—

God is blessing us in our work, and men are all the time getting lifted up out of the mire of sin to a life of salvation and usefulness. "The fields are white unto harvest, but the laborers are few."

A very touching and important work is that which is being done in the prisons. These were not opened to us until during the last year, when a document was issued stating that we would be permitted to visit and deal with any prisoner. Many letters are reaching us appealing for help.

Recently I visited two jails, where 800 men came together. At the close of the meeting 36 came forward to ask for Bibles, while the prison governor looked sympathetically on. We afterwards received letters thanking us for our visit and for the brightness and cheer we had brought to them.

A special revival campaign in towns and villages has resulted wonderfully. Many women and men are looking into the future with eyes full of hope. God helped us to lead many souls into the Light of the Gospel, and we saw many quite transformed. Several girls told me of their resolution "never again to enter a dancing hall." Seven hundred tracts and 240 Gospels were distributed in two villages after two good open-air meetings.

The newspapers often write: "The Balkan condition must change." Yes, but we must first enlighten and ennoble the Balkan people and free them from their prejudices, race hatred, selfishness and the chains of sin, before we can see real democracy, peace and brotherhood realized here. It is the duty of all who believe that the principles of Christianity are the only solution of national and international difficulties and conditions to spread the knowledge and influence of Christ's Gospel, if we would see the Prince of Peace ruling and blessing mankind.

We are happy to have a share in this great work for our Lord in this part of the old world. There is an urgent demand for an aggressive Gospel campaign in the towns and villages where the people have not heard about the saving power of Jesus Christ. It is encouraging to find large gatherings around the speaker, willing to give heed to the Gospel Truth. We go on in the assurance that the Gospel will prove to be the power of God unto salvation in many, many lives.

Our Bible women report hundreds of visitations to homes, hospitals and to other public institutions, where they have found people ready to receive the Word of God.

Our literature work is needed today more than ever, and our mission is publishing the only tracts and books put out. There are other Christian stations in Bulgaria, but, sorry to say, they have not printed a tract for many years. And yet literary poison is being scattered freely all over Bulgaria. The subtle adversary is very busy spreading blasphemous heresies, mutilating God's Word, leading many into the darkness of unbelief.

Thus we are glad that God has enabled us to publish several books and tracts through the generosity of God-fearing men and women. We are now printing the second part of "The Pilgrim's Progress," "Jesus is Coming," etc. Our monthly paper is doing a great work among the Orthodox Greek people.

The relief work is still actively carried on by your sympathy and kindness. Troubles, unrest and anxiety are on every hand. These are indeed anxious days. Thousands are in danger of sinking into destitution and despair. Unless speedy help be sent from outside there is every possibility that a large loss of life will take place. Most hearty thanks for your gifts, sympathy and interest toward the suffering refugees. Faithfully yours,

PAUL L. MISHKOFF.

MISSIONARY JOURNEY TO ESTHONIA

Helsingfors, June 19.

DEAR BRETHREN:—

The dear Russian and Esthonian brethren who have repeatedly invited me to Esthonia arranged a number of meetings especially for me on my last missionary tour. I had no care about the details of these meetings. My solicitude was only to work out in my heart the Word of Truth given by the Holy Spirit and to transmit it to the multitudes. I had to arrange all the addresses beforehand, because in Esthonia during my work there is little time for more than prayer, meditation and reading the Word.

A Great Opportunity

At once on my arrival at Reval I was obliged to make an address in a meeting which lasted two and a half hours. After the meeting a crowd awaited by turn to speak with me and for prayer, which lasted two hours longer. The people seemingly accumulate their extremely difficult problems and deliver them to the new preacher as soon as he arrives.

During the conversation it is necessary to listen with the closest attention to all that the people pour out of their sick hearts and to try to aid each individual case, for the people seem to believe thoroughly in the preacher and it is a splendid opportunity to help them. If one is not sufficiently equipped spiritually to meet their needs it lays a heavy burden on the conscience and heart. Unfortunately, when people seek the truth they do not understand how to establish immediate connection with the central station of spiritual energy,—the Lord Himself. This is where the prayers of all believing Christians are greatly needed for workers in the Lord's Kingdom.

Splendid Audiences and a Strong Spiritual Movement

On the second and third days of the Reval meetings we had morning sessions and then long private interviews and prayer with separate individuals. I had daily four to five hours of meetings and the same time in conferences privately, with visits at homes and consultations among groups of the brethren. Seven hours for sleep, and the Lord's work occupied all the rest of the day.

As never before in Reval, I felt among the Russians a strong spiritual striving, with more spiritual hunger. The hall was always filled full, and people listened with exceptional attention to the messages. Some who had weakened and fallen away returned to the Lord and some for the first time came to Him, their conversion being made known by their open prayers. It seems like the strongest spiritual movement I have seen among the Russians abroad.

I wished to attend the Christian Conference of the Esthonians, Finns, Letts and Poles, but the Russians, because of their own great needs, would not let me go. I perceived that I had a call to remain with these Russians, and felt compelled to decline participation in the Christian feasts of the other nations.

Meetings on the Frontier of Latvia

From Reval I proceeded to walk, on the very frontier of Latvia, where I held the same number of meetings, with great interest. This is a completely new missionary field among the Russians. Two meetings were arranged at the place of the Esthonian Baptist brethren and two at the hall of the Esthonian High School.

One meeting at the school was of a very peculiar character. There came Russian and Esthonian directors of banks, doctors, headmasters of the school, teachers, anthropologues, theosophs and even spiritists. I was told about it later, but I had already perceived a strange oppressive power during the first hour of the meeting. But during the second hour my spirit was more free, and I could, with the believers, notice with joy the power of the preached Word over the audience.

Meetings in Esthonian Villages

Later I had some meetings in Esthonian villages. Many people attended and indicated considerable thirst for the messages, coming to me afterward with tears in their eyes. Here it is easy to preach the Gospel. I was surrounded by a few believers of the Reformed Lutherans (Herrnhutter). The rest of the people in the large meetings were outsiders,—worldly people, both Esthonians and Russians.

Meetings in Jurger Dorpat

Next I had meetings in the University town of Jurger Dorpat, Tartu. Here I had some hearty meetings for Germans. The German translator was Brother Koljo, a student at the University. I had here also a number of Russian meetings, where souls were moved by the Word of the Lord.

Invited Back to Reval

In Reval I was asked by the brethren to come to them for at least one year, but I answered that it was impossible since I am obliged to be in so many places of need. Then they asked that I visit them regularly at stated times, and said they would make a petition to that end. In Reval there are good possibilities for spiritual work, but the brethren are very poor materially. It would be necessary to pay about $20 monthly for the hall, but they can scarcely raise $5. I warmly beg you to aid them somehow. You would give them much joy and encouragement; they are sincere children of the Lord.

Here is a touching case. One Russian woman was a drunkard and a thief and worse. The Esthonian Court condemned her to imprisonment. After this she was converted to Christ. A second trial was appointed. She now declared that she was a converted Christian. She asked the Court to forgive her sins, if possible, and at the same time she said she was willing to go to prison for her transgressions.

The astonished Court postponed enforcement of the decision. She is now a joyful soul, leading a sanctified life. These are the wonderful fruits of the Gospel.

Attending the Congress of Esthonian Baptists

In Tartu-Dorpat I took part in the Congress of Esthonian Baptists, being received by the Congress with great love as a Russian worker. I had a good opportunity to speak. The Esthonian political newspapers reported these meetings in minute detail, including our addresses. Baptists in Esthonia are a considerable and esteemed body, but are greatly in need of spiritual revival among the masses.

In Esthonia conditions are more favorable for our work. I had there 24 meetings, with considerable visible success, but the chief good was spiritual. The people confessed their sins and asked for help, the aid of the Holy Spirit being clearly discerned. Sometimes I was compelled to act as a sort of Presbyter, though I felt myself very weak in this and truly wished to remain an Evangelist purely.

During this missionary journey I distributed many Gospels and spiritual leaflets. It was also necessary to give pecuniary aid to the poor. I was glad to see that the results of our last year's meetings in Esthonia were evident. Some souls were even awakened after the meetings. One gentleman especially, with good reading ability, having studied many systems of religious philosophy, came for the first time to our meetings and afterwards came near to Christ and began to love the Bible. His soul is already living for the Lord alone, but he is still in need of clearness of vision. After this he will be an excellent worker for Christ.

Let all this be the subject of continual earnest prayer among believers, with thanksgiving and praise for God's mercies and blessings in these opportunities for service. A. DOBRININ.

A MODERN DAVID MEETS MODERN GOLIATHS

BY MISS MARGARET GRIFFITH

The following article is filled with information that fills the honest reader with a holy thrill of joy, while at the same time it presents such a golden opportunity and carries such a tremendous appeal that it brings the sense of a great and grave responsibility. The writer of the article and the editor have together gone carefully over the entire matter here presented, and the editor is fully and thoroughly convinced that it presents a loud call from the Lord to American Christians. Surely the Lord has raised up this man of God for such a time as this in the crisis hour of the history of Europe. We all know the value of good literature and how tracts and booklets are silent messengers receiving a reading when no human voice will receive a hearing. We praise the Lord that already a few hundred dollars have been received for this worthy cause from Christian friends to whom the opportunity was presented. We present the matter herewith in order that our readers may share the information it contains and have the opportunity to have fellowship in this blessed ministry. This pressing need should be instantly met without the loss of a single cent to our regular financial needs. THE AMERICAN-EUROPEAN FELLOWSHIP is glad for the opportunity to have a share in this work also. Our only aim is to spread the Gospel and to make Christ known in Central and Eastern Europe. Gifts large or small will be thankfully received.—*Editor.*

Today much of professing Christendom has been plunged into the Laodicean state, not hot, not cold. Formalism and Modernism have made vast inroads upon the churches, universities, and colleges even of Christian England and America.

God is seeking for men to "stand in the gap and make up the breach before Him for the land". He found William Jennings Bryan in the crisis of America's struggle with Modernism. We would not expect Him to call a man from dark Atheistic Russia to contend for the Fundamentals of the Faith before the students of the world, but this is what he has done. Prof. Martcinkovsky, a prominent Russian, well known throughout Europe as a lecturer and a leader in the Christian Student Movement, will call it back to the old Gospel Faith. The Student Conference in Denmark this coming August, will undoubtedly mark a crisis time for the Students of the world. Will the leaders rally to the cause of Christ or are they against Him? There is no middle ground.

Modernism has not entered the Christian Church of Russia. She has been kept pure by persecution, and suffering has made her strong. In Germany and other countries I have met many Russian Christians, who have rejoicingly gone to prison for the sake of Christ. One of them told me, "My wife and I are among eight out of thirty Missionaries who are alive—the others suffered martyrdom for their faith." This ought to put to shame the many weak-kneed, backboneless Christians. Mr. Martcinkovsky, having met and defeated, as far as his testimony is concerned, the Lion of Atheism and the Bear of Formalism in Russia, has no fear of the formidable Giant—Modernism.

Hours slipped away unheeded as I sat listening to his life story. A story of such varied experiences, that I found in the man before me, one who when a student, in the University was constrained by the love of Christ to do volunteer colporteur work among the peasants. When holding a Professor's chair was not ashamed of the Gospel of Christ, but preached it in prisons, and organized Bible classes for working men in various cities; here was one who, though a lecturer, feared not to lose his prestige, but challenged openly outstanding Atheists, recognized as authorities in their various professions. He pulled from a drawer in his table a handfull of large placards, printed in Russian. These announced my meetings in theaters and public halls. This one is an announcement of an open discussion, "Why I believe in God". This is not so bad for Bolshevistic Russia. I wanted to hear more.

Born in Volhynia, which was before the war a province of Russia, he finished High School with honors. Later he received a diploma of the first Degree in Philology from the University of Petrograd. Professor Martcinkovsky knows the Sanskrit, Hebrew, Latin, and Greek, and he speaks English, French, German, Czech, Ukrainina, Serbian, Polish and Russian.

During his student days he met the well-known Evangelist, Baron Nicolay. Under his influence, he was converted in 1904. While engaged in Pedagogical Work in the High School, he led Bible Circles among the students of Moscow, thus early in his new life participating in the Russian Christian Student Movement.

In the summer time, this brilliant student filled with a passion for souls, donned the dress of a workman and did volunteer colporteur work going from village to village. He once spent twenty days along the Volga, visiting factories and prisons.

In 1913, at the call of Baron Nicolay to devote all his time to the work of Christ, he left a good state position, trusting the Lord for the supply of all his needs and those of his relatives. In simple faith he stood on the promise, "My eyes are upon Thee". It was a walk by faith richly blessed as the following years prove.

Twelve years were spent lecturing in the Universities and Technical Colleges of Moscow, Petrograd, Kijen, Odessa, and Samara in all of which Bible Circles were organized.

This humble man of God lost no opportunity afforded him. When religion was taken out of the Public Schools, he organized several Sunday Schools of street children, about three hundred in each.

When the Anti-religious propaganda was at its height. Professor Martcinkovsky challenged the Commissioner of Public Education of Moscow, as he spake on "Why I do not believe in God."

Before three thousand people he openly stood for God. At the close of his speech, they applauded heartily, and made him the chairman of the meeting by a majority vote.

Among those who were on his side were a well-known Russian poet and philosopher, V. Tvanov; the Secretary of Tolstoi, V. Bulganov, the chief Jewish Rabbi in Russia, J. Maze, and a prominent Orthodox priest. In this same year the Council of Professors of the Samara University, at the head of which was the famous scientist, Dr. A. P. Netschalf, elected Mr. Martcinkovsky lecturer in the School of Philosophy and made him leader of the Seminar of Ethics.

In 1920 he gave a series of messages on the Problem of Ethics and Religion in the Moscow University with a thousand and more people in attendance.

Finally after an open protest against the Atheistic propaganda in Samara, he was arrested by the 'Cheka' spending one night on the prison floor. This was a foretaste of prison life soon to follow. It was in Moscow shortly after, when speaking on the theme 'Christ' that he was arrested and imprisoned for seven long months.

Twice a week services were held there, so that through his bonds many were set free. He proved these words true, "With Christ, even prison is freedom, without Christ freedom is prison." Happily he was released without accusation, and was told, "It is no advantage for us to keep you in prison."

He continued his public lectures in the schools and public halls for a time, but in 1923, the secret civil service officers renewed their search for him, and after an examination, he was sentenced to go into exile in Turkestan or go abroad for three years. He decided to go abroad. While waiting for his visa, he delivered ten public lectures in Moscow.

Mr. Martcinkovsky has been located at Prague during his exile. There he worked among thousands of students, Russian, Czechish, and Jewish. A young medical student who came out of Russia assists him, conducting a Gospel Mission where Mr. M. very often speaks. Recently an Atheist was converted and has become a winner of souls. Germany, Poland, Lithuania, Finland and other border countries have been visited for conference work—Professor Martcinkovsky is prepared to give a most unique and comprehensive message on Russia, and his Christian experience has peculiarly fitted him to meet the needs of all classes of people, particularly students.

Many things have contributed to a wide and thorough knowledge of Russia and the Russian soul. A study of the Language, Literature, and Philosophy, his pedagogical work, his life in various parts of Russia, both in the center, and on the frontiers. He was an eyewitness of the great Russian Revolution from its beginning. He has a personal acquaintance with many leaders and has been in touch with the tides of Russian life.

He has a personal knowledge not only of the Evangelical Movement, but also of the Greek Church, its teachings, leaders, and reforms, having been formerly a member of the same.

This man of God preaches the whole Gospel. He knows the professing Christendom in Russia, which has been vanquished and he knows the Christianity which has overcome. He says that nothing but the living Gospel of Christ crucified, resurrected, and coming again, could withstand the onslaughts of Atheism. He fears man-made organizations, and does not adhere to one church, but works in fellowship with members of the Body of Christ, as the Lord directs.

Great men are usually humble and simple in their manner and way of living—so I was not surprised when Mr. Martcinkovsky excused himself to go into a bakery and buy some rolls for tea, and later plaeed them on a small table in his own room, and himself served a modest meal.

His room was plain but comfortably arranged and when he said that he'd never known such comfort as this, I could imagine the life of sacrifice he had lived. A book of excellent sketches lay on the table, and I noticed he was the artist. How his violin talked! No wonder he played men tired of the weary round of life into the Kingdom as he went from village to village, and prison to prison.

Most important and most interesting of all is the Literature, Russian Literature written by this brilliant and yet wholly consecrated man. I saw his booklets in the manuscript. Days and day of toil—years and years of experience. Sixty manuscripts forming booklets from thirty to fifty pages. Fifty ready to print now. My heart went out to the thousands of Christians in Eastern and Central Europe who have **no** Christian Literature, **no** Christian Magazine, **no** Christian books or booklets. I thought of the millions of Russians, Poles, and Slavs who have never had the way of life made plain and may never know it, unless some Literature gets to them soon.

In Warsaw, for example, there are a million and a half people, four hundred thousand of which are Jews, but no religious Literature has ever been placed in their hands. Secular papers have printed lies and scandals about missionaries, but no religious periodical has ever held forth the Word of Truth. There's not one of these to be found in the city. In London I've visited some of the eleven missions with splendid reading rooms in a district of 25,000 Jews, but here are only two small missions for 400,000 Jews and no reading rooms. What a famine of Christian Literature in Russia and in all these frontier countries. True there is in parts a famine of bread, but the famine of the Word of God is worse and far more appalling.

Millions of dollars have been put into printed matter by the Communists and false religionists; young people are reading books published in all languages and cheaply bound on Free Love, Socialism and the philosophy of Kant, Spinoza, and others in street

cars, in offices, and wherever one goes. They are reading this diabolical propaganda, talking it, and living it. The Socialist knows printed matter pays. Then why not Christian Literature?

And I asked, "Why don't you print these books and get them out to the people." His answer made my heart bleed. "I have no funds. I'm here in Prague because I can have printing done cheaper than in any other country. This Literature is what students, peasants, and all classes need." Mr. Martcinkovsky's heart doesn't leave any of them out. Were you to meet him, he might be wearing a peculiar vest with a line of pockets on each side. Inquiring why all these pockets, he would reply, "This one has got what the Catholic needs, this is for the Christian, a third for the student, this for the socialist, and here is one for the Jew." These are his own writings—A walking reading-room. The following are the names of some of his booklets—"Personal Evangelism", "Ethics and Religion", "Bible Readings", "Church Questions", "Parable of the Lost Son", "Science and Religion", "Christ and the Jews", "The Jewish Problem in the Light of the Gospel", "Zionism, its national and Universal Meaning".

What does it cost to print 5,000 of one of your booklets? Here in Prague just $100.00 and only a little more for 10,000. A poor family of believers gave me $100.00 and one booklet has been published and largely distributed in a short time.

Dear readers, if your heart feels with the heart of the Lord Jesus, it is not necessary to say more. A man of God, equipped of God, has sacrificed his life for the cause of Christ, and is ready to give millions of dying souls quickly what they need. He can't do it, unless you help. Will you pray about it, and if God leads you, send your gift to **The American-European Fellowship**, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

May God show this to be an opportunity to reach thousands of souls with the Gospel who have never been reached before. I am sure you will pray for Mr. Martcinkovsky that God shall mightily work through him at the coming World's Student Conference in Denmark in August.

"LIGHT IN THE EAST"

(Continued from page 2.)

the work of the Holy Spirit in and for Russia may be forwarded

Out of their own small resources, and out of funds which came to them from German, Swedish and several other sources, relief was sent to Russia during the famine time. Connections had already been well established between the brethren in Russia and this group, and when the famine came on the group did its best to spread the cry of the suffering ones, and were used of God to preserve the lives of many saints of the Lord in Russia. This made the bonds of mutual love still stronger.

For several years past the group has maintained a fine Bible School in Wernigerode, where consecrated Russian youths have been trained for pastoral and missionary service. Here, too, the idea of the new Russian Bible Concordance had its birth and grew into four years of hard labor without remuneration,—with scarcely food enough to eat part of the time,—and that Concordance is now being sent to the same friends in Russia who received aid during the famine.

I know of no other group of Christian brethren outside of Russia having so vital a contact with the saints of God in Russia, irrespective of denominational affiliations and ties. I believe the Wernigerode group know more of actual conditions and needs inside of Russia than even some who have been through the country.

Laborers for the Lord in several European countries have manifested their faith in the knowledge, ability and consecration of this "Light in the East" group to the extent of organizing co-operating agencies. The work for Russia enamating from this center is now probably supported more largely from the outside of Germany than from the inside. But by all their united efforts, and with all the prayers and even tears, they have been unable to sound the depths of the need of the Russian brethren with whom they have established the closest fellowship.

Time after time, in an effort to draw American Christians into fellowship in their work, appeals have been made by these "Light in the East" brethren. It was hoped that a large aid for the Wernigerode Bible School, the Concordance fund, and means to enlarge the ministry in Russia might be forthcoming from America. Outside of the interest shown by the American-European Fellowship and its relief organization, the American Christian Relief Mission, practically no aid has come from this country. I have now learned by round-about channels that the brethren are almost discouraged in their efforts to touch American hearts with a sense of the great needs and opportunities for service through this channel.

As I have had the privilege of visiting this Bible School and am personally acquainted with the brethren composing the "Light in the East" Society, it is my duty to pass on to the readers of "The European Harvest Field" the knowledge of this great door into Russia. The contacts formed with the Russian brethren have absolutely no purpose but the spread of the Gospel in Russia. There can be no better way of accomplishing this purpose than by supporting those saints of God who are actually on the field where harvests are ready for gathering.

If support of missionary workers in Russia appeals to you, here is the most outside point of contact. If the relief work appeals to you, here is an opportunity to labor through those who know just where the suffering is greatest. If it is the new Russian Bible Concordance for every Christian worker in Russia (they have no such book now), here is the Society which has labored for five years to bring the book into existence and which now seeks with equal ardor to distribute it.

These last years these brethren have spent hours and hours of their much occupied time to work out what they thought would call forth an answer and help, but have been again and again disappointed in not receiving what they hoped for. Real substantial aid to the workers of "The Light in the East" for those they love with a burning love would really be a good deed.

—Norman J. Smith.

THE MASTER CALLS

The Master calls
  In accents low,
And fraught with feeling;
  "Go, child, go

To distant lands,
  Where sin is rife,
To do My bidding:
  Give thy life

To spread My Gospel;
  Preach My Word
Where My Own Name
  Has ne'er been heard;

Where men bow down
  To wood and stone,
And know not I
  Am God alone!"

The Master calls
  In accents low;
I gladly answer,
  "Lord, I go!"

PRAY FOR REVIVAL

O. R. Palmer

If the Holy Spirit is to work in power, He must have an atmosphere of prayer. "Pray ye therefore" *(Matt. 9:38)*. "Ye have not because ye ask not" *(James 4:2)*. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in Heaven" *(Matt. 18:19)*.

If the Holy Spirit is to work in power there must be an atmosphere of faith, as well as prayer. "What things soever ye desire, when ye pray, believe that ye receive, and ye shall have" *(Mark 11:24)*.

"Thou shalt see greater things" *(John 1:50)*. Is not the need great, the bands of the wicked strong, worldliness increasing, the time ripe for a manifest working of the Holy Spirit?

And as we pray may we not remember the special place that Israel occupies in the thought and program of God?

The outpouring of the Holy Spirit on the day of Pentecost was on a Jewish gathering *(Acts 2)*.

The great future outpouring predicted by the Prophet Joel *(Joel 2)* will be upon the Jews also.

There is even now going on a remarkable stirring among the dry bones of Israel in Poland and Russia. The letters received from the workers there are soul-stirring; they tell remarkable things being wrought by the power of the Holy Spirit.

Therefore take upon your hearts for special intercession this movement and pray God to work in reviving and quickening power among His ancient people, and that in opening their blind eyes and bringing to them salvation, He may stir the Church and the Gentiles with mighty power and bring them also into a place of blessing.

Pray! Pray!! Pray!!!

Missionary Department

JEWISH SECTION

REFRESHING NEWS FROM MR. HELLYER

In a letter received from our Brother Henry L. Hellyer, dated July 24th, 1926 there is a good deal of refreshing news for those who are interested in the work in Poland and Russia, as carried on by **The Christian Testimony to Jews.** We share with the readers of the magazine a few items of this news that will be of special interest to them.

Mr. Hellyer says that a visae had been granted him to enter Russia on the 26th of July, and that he planned to visit Kiev, Odessa, Kharcow, Ekaterinoslav, different sections of Crimae, Moscow and possibly Leningrad. This will enable him to bear testimony and encourage Jewish believers and our workers and to carry in some relief to those who are in sore need and much distressed. The Lord has graciously wrought in behalf of **The Christian Testimony to Jews** in giving a testimony in Russia and making it possible thus far to maintain it.

Mr. Hellyer asks for prayer for two young Jewish friends, one of whom he had the joy of leading to Christ and the other being deeply impressed by the Holy Spirit. The former needs prayer that she may be enabled of the Lord to stand in the face of all she has to meet and the latter that she may really come to know the Lord and that He may do a real work in her heart.

Our Brother Hellyer speaks most encouragingly also of the work in Poland, especially at Radost. There are now 16 workers in Poland besides those in Russia. We ask that the Lord's people pray earnestly for them that they may be strengthened for their task and sustained amid their trials and difficulties and that their testimony may be effective through the energy of the Holy Spirit. Please also pray earnestly that the funds necessary to their maintenance and the carrying forward of the great work the Lord has entrusted to us be placed in our hands. The Lord is blessedly able for all this. Praise His Precious Name!

Mr. Hellyer closes his letter by saying, "We are greatly encouraged along spiritual lines. God is working mightily among our Jewish brethren. Pray for me."

IN PALESTINE PASTURES

The article below appeared in the "New York Post" last year. We have long had it marked for insertion here. It gives information of deep interest to Bible students.—*Editor.*

The hillsides of the Holy Land are covered with the flowers of the ages. The prophets and the sages have sung of them. Jesus of Nazareth waved a sensitive hand to them in illustration as he unfolded parables to those who gathered in the fields to listen to him.

And yet, in modern time, little attention has been paid to them by scientists. A few, from year to year, have written of such Biblical flora as the "lilies of the field" and the "rose of Sharon." But their researches have been etymological. They have traced the roots of words rather than the roots of plants.

There is in New York to-day, however, a man who, with his wife, gave up all other studies eighteen years ago to go to Palestine and study the flora of the Old and New Testaments. He is Dr. Ephraim HaReubeni, former botanical adviser to the Palestine Government. His researches and their results are as fascinating as any modern scientific work.

In Interest of the Jews

Dr. Ha-Reubeni and his wife are Russians. They were born in the same city and grew up together. They studied botany together. They separated when he went to Paris and later to Lausanne as a professor in a university and she to Germany as a student. But they reunited and were married when they began their experiments in the Holy Land.

"Our mission was four-fold," explains Dr. Ha-Reubeni. He is a small man, black-bearded, soft-voiced. "First of all we wanted to revive the bond between the Jews and nature that existed in ancient times. There has been too much talk of the materialism of the Jew.

"Then, too, we wanted to revive the meanings and the sentiments of the prophets and sages of the long-gone day by means of correct knowledge of the nature of Palestine. Much of this had been lost. The translators through whom the Bible has passed from time to time have not been naturalists. They have misunderstood certain words and certain expressions and have made mistakes.

"In addition, we desired to examine the flora of the Holy Land from a strictly scientific point of view. These four objects have prompted the eighteen years of investigatory work we have done.

Botanical Museum Established

"The concrete results of our work have been many. We have established the first botanical museum Jerusalem has ever had. Here we have classified and exhibited the flowers and plants mentioned in the Bible. We hope to establish other museums in other cities of the Holy Land.

"Then, too, we have made plans for a garden of the prophets and sages to be established in Palestine. Here we will grow these plants, so arranged as to give the picture as it was given by the prophets themselves.

"Here in New York you have the right idea. Your Shakespeare Garden in Central Park is a wonderful exhibition. There you may find more than four hundred plants and flowers that are mentioned in the works of the poet. We plan to do much the same and in addition to arrange them to give some meaning to the parts of the Bible in which the prophets and wise men have mentioned them.

"When such a garden is established in Palestine we hope to establish others in various cities of the world. We hope to have one here. We have had such sympathetic support from the heads of the New York Botanical Garden, the Brooklyn Botanic Garden and the botanists of various universities that we hope private financial support of such undertakings and of our continued work in the Holy Land will result.

"Our purpose with these gardens is — to borrow an American phrase—to give the prophets an opportunity after all these years to 'say it with flowers.' In this way will they be better understood and better loved."

New Light on the "Lily"

The research work of the Ha-Reubenis has carried them far afield. They have not depended on books. They have gone into the countryside and studied the flora. They have traced floral history through Arabic folk-lore and have gone out into the country and talked to Bedouins, fishers, peasants, shepherds and other people with historical traditions to trace old legends and get their facts. And they have made interesting discoveries.

They have found, for example, that the "lilies of the field" of which Jesus spoke in His parable were the Palestinian daisies. The discovery throws new light on the story—for the beauty of the daisy is a simple, modest, delicate beauty—a beauty which the Teacher would have been much more likely to approve than that of an intricate gayly colored flower.

They have found, too, that the "rose of Sharon," to which reference is made in the Old Testament, was not a rose at all but a tulip, the "Tulipa praecox". There was no Hebrew word for it, their researches have shown, so it came down through various translations under an erroneous name. Archæological discoveries have borne them out in this diagnosis.

"Mary" is Not "Bitter"

And they have found also that the name "Mary", so frequently used in the Bible, does not carry with it the connotation of bitterness, as had been supposed for so long. It comes from moria, the sage or salvia of Palestine, a flower of pleasant odor. Mount Moriah was named for it—and later Moriah was contracted into Mary.

In their visit to America Mr. and Mrs. Ha-Reubeni have been making an exhaustive study of flora here. They have found that there is little of the Biblical flora to be found in this country, except in the form of distantly related species.

"But your New York Botanical Garden is marvelous," the scientist says. "To know that it has been developed in twenty-five years is wonderful. Anywhere but in America it would have taken a century."—*Jewish Missionary Magazine.*

JEWS IN CHINA

In a lecture in London recently on "Chinese Jews" Mr. Elkan Adler, a relative of the late chief Rabbi, said that the Chinese Jews had a long and chequered history. It could be traced back to the first century. MSS. of Chinese Jewish prayer books were brought to Europe in 1850. They were for many years in the hands of missionaries, but they had now gone to the Jewish Seminary in Cincinnati.

A Mohammedan traveler reported for the first time in the year 851 that there were Jews in China, who, he said, arrived there in the year 70 A.D. In 854 an Arabian writer published an account of the Chinese Jews, and said that they were powerful in commerce and politics. Jews were mentioned in Chinese annals, and it appeared that in 1390 certain privileges were granted them. Three tablets, dated 1489, 1512 and 1666 respectively, contained interesting records of their faith and history, and one of them affirmed their belief in one God and in the wisdom and virtue of Abraham, Moses and Ezra. In 1623 there was a Jewish Minister in China. About that period a great fire consumed all their religious relics, including the scrolls of the law. Only one scroll survived the fire, and copies of that scroll remained and could be seen in their Synagogue. They kept the Day of Atonement and the Feast of Tabernacles.

R. Isaac Nieto was the first European Jew to take notice of them. He wrote them a Hebrew letter imploring them to inform him of their origin. He received a reply couched in Hebrew and Chinese characters. Chief Rabbi Dr. Nathan Adler was also greatly interested in them. In 1864 a fund, of which the lecturer's brother, the late Marcus Adler, was Honorary Secretary, was started with the object of doing something for the Chinese Jews. A Jewish traveler, designated Benjamin II., was commissioned to go there, but was prevented from doing so by illness. There was an attempt to bring over two young men of that race, and educate them, but they became homesick and went prematurely back. Out of the number that resided in China for 2,000 years there were still about 150 left. It was a great relief to him to read a press report to the effect that the Chinese Government had displayed an interest in them, and that they would not be allowed to die out.—*The North China Daily News.*

JEWS OF AFGHANISTAN

"The city of Herat has a population of 3,000—approximately 8 per cent. of the total inhabitants * *. These Jews migrated to that country only about 75 years ago from Meshed, Persia, on account of the religious persecution of the Jews many of whom were forcibly converted to Mohammedanism on pain of death. To escape this tyranny about 400 families went over to Afghanistan where they found the atmosphere quite congenial. The Amir of Afghanistan allowed them the freedom of religion and trade. . .

There are no Jewish culprits in the prisons, though there are hundreds of Mohammedans there on account of various crimes. The Amir and his officials are therefore quite pleased with the Jewish population and desire more Jewish people to go to that country. * *. The Jews follow their religion unmolested and have four large synagogues in the Jewish quarters. These synagogues are well built and are kept scrupulously clean.

They are engaged in all sorts of occupations and trades. There are very few beggars and these are not allowed to beg from non-Jews. They observe all the ritual feasts and fast most religiously."—*The American Hebrew.*

PROGRESS IN PALESTINE

It is said that within the fifteen months ending with October, 1,030 American Jews left for Palestine, and took with them over five million dollars. Twenty-two immigrants took with them each a capital of 75,000 dollars or over. In the last few years the Jews have invested in Palestine not less than twenty-seven million dollars. Since the War, 38,000 Jews have entered Palestine, making the present population of Jews in the Holy Land 100,000. Approximately 187,500 acres of land in Palestine are now in Jewish possession. "Great stretches of land have been ploughed, new roads have been built, a net-work of schools have been formed, and since 1920 nearly three million trees have been planted." Thus Palestine is steadily getting ready for a great home-gathering of unbelieving Israel, but that means the Great Tribulation.—*The Prophetic News.*

WORLD CONFERENCE ON JEWISH MISSIONS

Under the auspices of The International Missionary Council and various National Conferences of Missionary Societies, Conferences are being arranged at Budapest and Warsaw in the spring of 1927, with the object of focussing thought, prayer and experience on this most important of Missionary enterprises. The practical aims of these conferences are to bring workers among the Jews together to attempt better co-ordination in the field and to create a revival of Missionary interest at home. The Conferences will be inter-denominational. Dr. John R. Mott will act as chairman and Dr. J. MacDonald Webster, secretary.—*The Jewish Era.*

JEWISH FASCISTI IN ITALY

"There are only 50,000 Jews in Italy, yet this small Jewish group has produced more statesmen and men of affairs within the last quarter of a century than the rest of Continental Europe combined," says "The Canadian Jewish Chronicle".

Two Jews have been Premiers of Italy—Luzzati and Sonino. A Galician Jew was Italian Minister of Foreign Affairs—Signor Schanzer. Nathan, a Jew, was Mayor of Rome.

But with the coming of Mussolini and his Fascisti the Jews of Italy enlarged their power. Mussolini's Minister of the Interior and the most influential man in his cabinet is Signor Finzi. Samueli Bellini, Angelo Olivetti, De Verona and Orios, the four strongest leaders of Fascism, are Jews.

Madame Mergherita Sarfoti, who occupies the responsible position of editor-in-chief of Mussolini's own paper, is a Jewess, and her husband, also a Jew, is one of Mussolini's close advisors.

When Italy emerged from the chaos of war and discovered that the International Jewish Bankers had hamstrung the country, a strong anti-Semitic feeling threatened to arise, but the Mussolini movement broke forth, and is now the protector of the pro-Jewish program throughout Italy. Mussolini's recent conference with Gabrielle D'Annunzio, who is also a Jew, is thought to have revolved around this question.—*From The Dearborn Independent.*

SALVATION IS OF THE JEWS

John 4:22

In Bethlehem, 'mid angel song
That first glad Christmas morn,
God's only Son, Christ Jesus, was
Of Jewish Virgin born.

The Child, though Godhead veiled in flesh,
In wisdom and stature grew,
And in His gentle visage bore
The features of a **Jew.**

The humble life at Nazareth,
The Temple journey too,
The greeting giv'n at Jacob's well,
All point to Christ, the **Jew.**

The twelve (though one unworthy proved)
Who were His work to do—
Yes, Paul to Gentile nations sent—
He chose them each a **Jew.**

And when at last to Pilate's hall
The Lamb of God they bring,
'Tis written on a Roman Cross,
He died as **Jewish** King.

But ere is bowed that thorn-crowned brow,
His saving work soon done,
The jeering mob look on to hear
Him pray in **Hebrew** tongue.

When He shall come in majesty,
Who did for sin atone,
The Son of God, of Virgin born,
Will reign on **David's** throne.

—*Ruth Angel.*